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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

JOHN HAYNES HOLMES COMING WEST

Friends and admirers of Mr. Holmes will be delighted to know that he is snatching some weeks of time from his work in New York in the month of February for a campaign in the Middle West. He has been assigned for three days' work in Chicago. Rev. E. C. Smith, Secretary of the Western Unitarian Conference, has the arranging of his dates. Mr. Smith has organized a local committee to co-operate with him in Chicago. We do not wish to anticipate the work of the committee and are not speaking with authority, but inasmuch as Mr. Smith will be out of town until after this issue of UNITY has gone to press we venture to hint at the good news and to say that the committee has concluded that it is best to concentrate Mr. Holmes' magnificent personality in one place and that that place will be the Abraham Lincoln Centre. He will speak on three successive nights; Wednesday, Thursday and Friday, February 7, 8 and 9, on the following topics:

1. "THE RELIGION OF TO-MORROW"—FUNDAMENTALS.
2. "THE INTERNATIONAL MIND."
3. "FROM MONARCHY TO DEMOCRACY IN INDUSTRY," or "THE FACTORS OF SOCIAL PROGRESS."

In order to make the most of the visit of this apostle of progress and applied religion to Chicago, it is suggested that a series of three afternoon conferences be held at the Centre, a free conference for spontaneous discussion of vital problems to church and state. Ministers and other interested parties are invited to come from centers outside of Chicago and spend three days together. Informal forenoons can be spent in Mr. Jones' study, afternoon conferences at 2 or 2:30 p. m. in Emerson Hall, and the evening lectures at 8 p. m. The Drexel Arms and the Trenier Hotel, comfortable family hotels, are situated within one block of Lincoln Centre and accommodations can be secured at from $1.25 to $3.00 per day, meals not included. Parties wishing rooms reserved will communicate with UNITY office. Further particulars can be obtained, as fast as developed, of the Rev. E. C. Smith, 105 S. Dearborn Street, or at the UNITY office.

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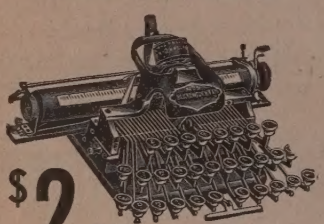

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXVIII THURSDAY, JANUARY 25, 1917. NUMBER 21

THE HELPERS.

He that turneth from the road to rescue another
Turneth toward his goal;
He shall arrive in due time by the foot-path of
Mercy. God will be his guide.

He that taketh up the burden of the fainting
Lighteneth his own load:
The Almighty will put his arms underneath him;
He shall lean upon the Lord.

He that speaketh comfortable words to mourners
Healeth his own heart;
In his time of grief they will return to remem-
brance. God will use them for balm.

He that careth for the sick and wounded
Watcheth not alone:
There are three in the darkness together,
And the third is the Lord.

—Henry Van Dyke.

It was Benjamin Franklin that said: "There never was a good war or a bad peace," an epigram that commands thought, not ridicule. Some day this saying will redound greatly to the credit of the sagacious statesman.

Carl D. Thompson, well known in the West as a virile advocate of the people's rights, is soon to offer to the public a work on Public Ownership which will fill a felt want among practical politicians and public spirited citizens.

The Public thinks that when the British soldiers broke up a peace meeting in London on January 9, at which Ramsay MacDonald and Mrs. Snowdon were speakers, it was a poor way of defending the nation's liberties. It says:

> Every incident of that kind amounts to a confession that arguments for peace are unanswerable and, unless suppressed by brute force, will appeal irresistibly to the reason and conscience of the people.

Ten eastern states have petitioned the government to establish national forests within their borders by the purchase of their mountain lands. Forest reservations have heretofore been largely urged on economic grounds. We are beginning to recognize their social values. The Chief of the forest service estimates that one and a half million people use the National forests as playgrounds each year. There were 676,000 visitors who enjoyed the Colorado preserves alone last summer. Thousands came in automobiles. Twenty-five thousand miles of trails and three thousand miles of roads were built last year, and a million dollars annually for the next ten years has been made available to the road builders. Meat and raiment are not the only needs of society, and governments are slowly learning to recognize this fact.

Homer B. Sprague of Newton, Mass., in a two-column article in the Springfield *Republican* of January 10, points the way by which the United States should lead in the organization of the United States of the World. In concluding he says:

> When the war ends, as it by and by will, in the complete exhaustion of the belligerent powers, the United States should promptly seize the opportunity to invite all the nations of the earth to send delegates, as its guests and at its expense, to a world conference to be held at Washington, and, setting the example, should urge them to take such action as should stop, at some agreed-on date in the near future, instantly and forever, all preparations for international war.

The silent picketing at Washington is fast ceasing to be picturesque and becoming pathetic. It would be ridiculous were it not for the quality of the pickets. We sympathize with the cause. We respect the individuals, but we regret the concession to the attenuated tactics of militarism. It is the refined end of what in a less free community would logically lead to the violences and outrages upon property and persons which humiliated the friends of progress and reason in the Pankhurst demonstrations in England. Whatever mistakes President Wilson may be guilty of, he is at least a gentleman and a scholar, and even the ladies will admit that he has not been wanting in courage and in conscience. These characteristics, if not his office, would seem to require the courtesies that belong to the good society which these ladies represent.

The American Institute of Social Service, Bible House, Astor Place, New York City, issues a little monthly under the title, "Studies in Social Progress," which ought to be very much to the needs of ministers, Bible class teachers, women's clubs, and all those who are trying to advance the gospel of the kingdom on the lines projected by the late lamented Josiah Strong. The February number is given over to a study of nationality. The editor, Mr. Binder, of the New York University, shows clearly the evolution of the national bond. We do not sufficiently recognize the fluid character of even the best and most clearly defined nations. Life everywhere is in a state of flux. Death alone is

stationary. Nations, while alive, are taking into themselves new elements and giving out tides of life, and on the upper levels, always disintegrating barriers and boundaries; nationalism forever is blooming into internationalism.

The Independent for January 22nd contains four pages of a symposium on the question: "Is the Time Ripe?" The individual trustees of the Church Peace Union, of which there are twenty-eight or twenty-nine, were asked to discuss the question within a three-hundred word limit. Some twenty answers are given. With the permission of our contemporary, the opinion of the Editor of UNITY, after having done duty in the columns of *The Independent,* is here introduced for the benefit of our readers.

The situation is international. The interests of all the political powers of the world are profoundly concerned. The belligerent powers are necessarily maneuvering in front of the enemy. They may be seeking strategic advantages, but the neutral powers are free to take peace propositions coming from any source at their face value. They should speak for those who cannot speak for themselves, the war-weary men in the trenches, the broken homes, with their exhausted treasuries and empty larders.

The decisive victory sought for is as impossible as it is undesirable. To further pursue the killing is simply fruitless murder, and for the neutral nations to stand mutely by is to become accessories before the fact. The solution must eventually come not on battlefields, but round a table as the result of conference and arbitration.

Upon the United States, by virtue of its independence, eminence and remoteness, rests the solemn responsibility of leadership. The initiative taken by the President should be supported by all the political, economic and religious forces of the nation.

The last Quarterly Bulletin of the Meadville Theological School gives some interesting details concerning the revised curriculum and the rearranged calendar. Instead of a three years' course divided into three semesters, they now have a two years' course divided into four quarters each. A summer quarter for the juniors and collegiate students is arranged at the University of Chicago under the direction of a Meadville professor. At the same time a summer quarter at Meadville is arranged for the seniors, parish assistant students and others. A "sharp distinction" is made between its collegiate and theological courses by which its college studies proper are reserved for students who have had the equivalent of a college course. A one-year course is aranged for parish assistants, social workers and directors of religious education. The last evidence that the institution is alive and bringing itself down to date is its demand for more funds. It specifically asks for a new fireproof library building to cost $50,000 and ten $6,000 scholarships for meritorious students. This institution has proven its ability to invest wisely the funds intrusted to its care, and deserves the support of those interested in progressive religion.

The United States has done well in granting with fitting ceremony and impressive speech the respect due to a faithful and efficient servant like Admiral Dewey. His name will add lustre to our list of naval heroes, but no dignity of character, purity of life, or sincerity of motive can save him from the oblivion that slowly but surely settles down upon the conquerors of the world. It was a gallant exploitation of naval skill and force that was displayed in Manila Bay, but it was a victory that inaugurated no great triumph in civilization. What has been accomplished for the Filipinos has been through the power of the spelling book rather than the bullet. The schoolmaster, and not the man on horseback, ushered in the new day for the far-off islanders. The achievements of science and education partly atone for the atrocities that followed in the wake even of such benignant invaders as were led by Admiral Dewey and his associates.

The "Red Book" issued by the Methodist Federation of Social Service is a little publication of far-reaching significance to those who are outside the outermost rims of Methodism. It is a discussion of the church and the social question, arranged, doubtless, under the supervision of Rev. Harry F. Ward, who is the secretary of the Federation. It discusses the church and the community, offers a program for community service, and the whole subject is considered from the various angles of industrial democracy and historical growth. The "social creed" of some twenty articles is indicative of more vitality than the thirty-nine doctrinal statements which are supposed to lie back of all the creeds of orthodox Christianity. Those who believe that the Church has a work still to do and that it can adjust itself to the spirit of the age, will do well to send five cents to the Secretary at 72 Mt. Vernon Street, Boston, for a copy of the booklet. Better yet, send fifty cents to get a hundred copies and distribute them freely among the Bible class students and executive boards.

The Chamberlain Bill

The following night letter was sent from the UNITY office to the Chairmen of both the House and Senate committees having under consideration the Universal Military Service Bill. We print it here because it reflects the convictions not only of a large number of

workers in and around Lincoln Centre, but, we believe, of an overwhelming majority of the citizens of the United States. It must always be remembered that the ostensibly "favored classes," the capitalists, public servants, and professional men, have access to the papers, and their convictions, or rather anxieties, have been generously reflected in the current press of the United States. But these, now as always, in this country as in other countries, represent a small minority, a negligible quantity as compared to the millions of those men who sweat and earn their bread by daily toil. There is not the slightest evidence that the men of the shop and the field, organized labor, the growing multitude of socialists and their fellows, are touched with this panic. Again we say that those who clamor for increase of military forces have shown no disposition to enlist. Is it your son or the other man's son whom you are anxious to muster on the battle lines? This is the message:

Democracy and militancy are incompatible. Ballots are destined to supplant bayonets. What may seem a necessity in Europe is an absurdity here. Chamberlain bill more easily enacted than enforced. It is reactionary, making us servile followers instead of leaders in the world's progress. Its failure, if enacted, will be humiliating to law-makers but complimentary to American citizenship.

Military Training for School Boys

Does America Want It?

Our Quaker friends of California have accomplished a marvel of condensation and argument in a little pamphlet of 40 pages of a size to go in a business envelope. It is a symposium on the military training for school boys, in which eighty recognized leaders in education, physical training, social reform, child study, welfare, boy life and moral and religious training answer in the negative the question "Does America Want It?" Pertinent as are the arguments offered, they are not so impressive as the list of the witnesses. A table of contents setting forth at a glance the name of these witnesses is the only deficiency.

Seventeen presidents of universities and colleges, with Charles W. Eliot at the head, here testify, viz.: The heads of the Universities of the State of New York, Brown, Maine (also President of National Education Association), Yale, Western Reserve, California, Leland Stanford, Clark, and the colleges of Reed, Williams, Oberlin, Amherst, Delaware, Haverford, Colorado, Swarthmore, are represented.

Among "other eminent authorities on education" we find the name of Professor Claxton, U. S. Commissioner of Education, Professors Cubberly of Leland Stanford, Dewey, Dutton, Monroe, Snedden, Smith and Thorndike of Columbia, Howerth of the University of California, Charles H. Johnston of the University of Illinois, Edmund A. Jones, the Ohio State Commissioner of Common Schools, Nathan Schaeffer, State Superintendent of Public Instruction of Pennsylvania, Van Sickle, Superintendent of Schools of Springfield, Mass.

Among moral and religious leaders we find the name of Warren A. Candler, Felix Adler, Charles Aked, Bishop William B. Bell, George A. Coe, Charles F. Dole, Washington Gladden, Jesse H. Holmes, John Haynes Holmes, Charles E. Jefferson, Jenkin Lloyd Jones, Charles R. Joy, Harry Levi, Shailer Mathews, J. Edgar Park.

Among the eminent women are the names of Jane Addams, Anna Howard Shaw, Rose Forbes, Mary Grice, Lucia Ames Mead, Hannah Schoff and Mary E. Woolley. The Directors of Physical Training of the city schools of New York, State Normal School at West Chester, Pa., University of Wisconsin, Commissioner of Military Training of State of New York, the Director of the Harvard College Gymnasium and the Cambridge Normal School of Physical Training, of the Philadelphia Public Schools, of the schools of Newark, New Jersey, and the Massachusetts Commission on Military Education, all report against military training in the public schools.

Under the head of "Authorities on Boy Life," we find the names of James E. West, Chief Executive of the Boy Scouts, Walter Cowing, Scout Executive of Philadelphia, Owen R. Lovejoy of the Child Labor Committee, William A. McKeever of the Department of Child Welfare of the University of Kansas.

Among the editorial protestants is the name of A. E. Winship of the *Journal of Education*, Paul Kellogg of the *Survey*, J. M. Cattell, editor of *Science* and the *Scientific Monthly*, Villard of the *New York Evening Post*. The "prominent Socialists" join in the protest—Benson, Debs, Eastman, Kirkpatrick, Meyer London, and John Spargo. Under the head of "Other Statements worth Regarding" appear the names of William J. Bryan, Governor Brumbaugh of Pennsylvania, Edward A. Steiner, Charles Zueblin, the President of the Board of Education of New York City, and half a dozen others.

We know of nothing comparable with this, nothing as available as campaign material. An edition of 25,000 copies has already been published. There ought to be a million of them so that all members of school boards, when sufficient breadth of culture warrants, may acquaint themselves with the latest thinking and highest expert opinions in the matter. The booklet can be obtained from the Society of Friends, at 304 Arch Street, Philadelphia. Price, 5 cents per copy.

Darwinism and War

In certain moods and under the stress of certain circumstances man has always been accustomed to conceive of life in a fatalistic way. Life has been spoken of, for example, as a cog in a machine. As the cog has absolutely no meaning in itself, no power to propel itself, no function to perform apart from the machine and is compelled to move when the machine moves, so man's life is in the grip of a blind fate and do what he may, he cannot change himself or his lot in the world. Or it has been spoken of as a sort of eddy on the edge, as it were, of a great stream. It is in incessant motion and hurry. Round and round it goes but it gets no farther forward; as it was a thousand years ago, so it is now and so it will be a thousand years from now. Or it has been spoken of as a *cul-de-sac* or blind alley; you ride or drive or walk blithely along your way, when suddenly you discover that the road has come to an end and that it leads nowhere. Or it has been spoken of as a bubble which has been cast up on the shore by the breaking of a great wave; for a moment it flashes beautifully in the sunshine, but another great wave soon dashes it to pieces or a gust of wind lifts it and blows it into nothingness. Or it has been spoken of as a leaf which dances merrily on the branch of a tree during the spring and summer, shines with a golden glory in the autumn and then is carried by the wanton winds to a nameless grave and swift decay. By all these similes the imagination of man has tried to convey its melancholy sense of the brevity, helplessness and nothingness of our common human lot.

It would not be astonishing if thoughts such as these filled the minds of reflective people at the present moment. At any time the evils of life press heavily upon such minds, but war, and especially modern war, makes a very great addition to the ordinary burden. On this continent at least we had come to think of wars as things of the past. No doubt we had formed our judgments in ignorance of the real conditions of Europe and and without any adequate analysis of the state of European opinion, but our disillusionment, though made possible by the superficiality of our reflection, has nevertheless been very painful. "Hope deferred maketh the heart sick," and unnumbered hearts throughout the wide world are sick today because their hopes for universal peace have been proven premature if not baseless by the awful tragedy of Europe. Many have resigned themselves to the thought of war as something inevitable. Fatalistic conceptions of human life lay hold upon them in these moments of depression and they feel that man is destined, by the very constitution of his nature, to fight his fellowman and that the only duty of a people is to be as well prepared as possible to meet the inevitable when it does come.

Such a mood probably cannot be altogether avoided by sensitive minds in such a time as this. There is no denying that our optimism was too easy. Our will-to-believe was not sufficiently critical. Our wish was allowed to be the father of our thought. The pictures of our imagination were taken to be facts of the objective world. And now that we have been disillusioned and awakened to the hard realities of life, we are apt to swing to the other extreme and lend a ready ear to those theories which would transform a mere temporary mood of depression into a permanent pessimistic conviction as to man's destiny in the future.

It is to one of these theories that I wish to direct attention in this paper. It is found in many books of many nations, but I know of no more frank or definite expression of it than that given by General von Bernhardi. "Wherever we look in nature," he says, "we find that war is a fundamental law of development. This great verity, which has been recognized in past ages, has been convincingly demonstrated in modern times by Charles Darwin. He proved that nature is ruled by an unceasing struggle for existence, by the right of the stronger, and that this struggle in its apparent cruelty brings about a selection eliminating the weak and the unwholesome." "The natural law to which all the laws of nature can be reduced, is the law of struggle." "From the first beginning of life war has been the basis of all healthy development. Struggle is not merely the destructive but the life-giving principle. The law of the stronger holds good everywhere. Might is at once the supreme right, and the dispute as to what is right is to be decided by the arbitrament of war. War gives a biologically just decision, since its decisions rest on the very nature of things." Probably very few writers have expressed themselves on this matter with such definiteness as von Bernhardi, but his words are only the bold utterance of thoughts which are implicit in very many minds.

It seems to me, then, that it may be worth our while, not merely to fulminate against this doctrine because it runs counter to all our moral feelings and our human hopes, but also to examine it patiently and systematically to see if it formulates the real meaning of the facts of life.

Is the theory of evolution legitimately interpreted when it is used to prove that war is inevitable?

Our first task will be to get as clear a view as possible, within a brief space, of the Darwinian theory. Fortunately that is not difficult, for Darwinism is an intelligible interpretation of life-phenomena with which everyone is familiar. Darwinism as interpreted by Darwin's followers may be summed up in five propositions:

1. *The Prodigality of Life.* The rate of reproduction in nearly all species of plants and animals is so enormous that only a small proportion of those born can possibly survive. For example, the herring produces 40,000 eggs every year, the carp 200,000, the sturgeon 2,000,000, and the turbot 15,000,000. If each one of these eggs came to maturity and the fish lived to reproduce itself, in a very short time the oceans of the world would be a solid block of fish. Darwin estimated that the progeny of one pair of elephants, which are slow breeders, would in five hundred years number 15,000,000. And if the rate of reproduction is enormous among most of the vertebrates, it is still more stupendous among the invertebrates. The lower down we go in the scale of life, the greater becomes the fertility of the organism. Bacteria multiply at a rate so colossal that the figures which represent it have only a symbolic significance for our minds. Plainly any one species, if it were not effectually checked, would very soon overrun the world.

2. The second proposition of Darwinism affirms

that the *food-supply of the world, particularly for animals, is strictly limited.* The earth does not increase in size or fertility with the increase of the lives that are born upon it. Any one spot, even when cultivated by man, is limited to its fertility. Ten men working together on a given area may produce more than ten times as much as one man working alone on the same area. But the law of diminishing returns will sooner or later inevitably come into operation, and each new laborer employed will pull down the average for the whole group of workers. Moreover, the productivity of the earth fluctuates with the seasons, climatic conditions are constantly changing and hardships of many kinds confront every living thing. Here, then, are our first two factors: on the one hand an almost limitless number of mouths to be fed and on the other hand a limited food supply and a changing environment. In such a world, what will happen? The answer to this question is the third proposition.

3. *The struggle among living organisms for existence.* Living things are not like grains of sand or stones or pieces of wood—they do not submit passively to the conditions which are imposed upon them. They have the will-to-live and strive to secure and retain the means of life. And here arises that struggle among organisms which has obsessed the imaginations of the ultra-Darwinians. The first aspect of this struggle—that against a changing environment with its floods, storms, frosts, fires and other catastrophes—is the most deadly in its results, for in some seasons the majority of a species may be destroyed in a very short time. But though the destructiveness of this struggle is on occasions almost wholesale, it does not appall the imagination like the struggle of species against species or of the individuals of one species against each other. Huxley and others have coined phrases that are now famous to describe this struggle—"a world of perptual struggle among half-starved individuals thirtsing for each other's blood," "the harsh, pitiless struggle of life," "a gladiator's show," "a field for salughter," "a continuous free fight," "the Hobbesian war of each against all," "unregulated competition tion and unmitigated extermination," and Tennyson's phrase, "Nature, red in tooth and claw with ravine." The records of the rocks, it is said, bear witness to this extermination, for we have fossils of very many extinct species, and it is presumed that they have been exterminated in the struggle of life by the species that survive. One species of swallow destroys another, the missal-thrush destroys the song-thrush, the brown rat drives out the black rat, the small cockroach drives out the bigger species, and in Australia the imported beehive exterminates the small stingless bee. The title of one chapter in Darwin sums up the whole story: "Struggle for life most severe between Individuals and Varieties of the same Species." The nearer the lines are to one another, the sharper is the fighting. Within each animal group there is, then, according to Darwinism, a fierce competition for food, safety and the possibility of leaving offspring, and between species and species a constant war of extermination for a place in the sun and around the scantily furnished table of nature.

4. What is the outcome of this struggle? The well-known phrase—*survival of the fittest*—gives the answer. In Huxley's language, "the strongest, the swiftest, the cunningest live to fight another day. The spectator has no need to turn his thumb down, as no quarter is given. The weakest and stupidest go to the wall, while the toughest and shrewdest, those who are best fitted to cope with their circumstances, but not the best in another way, survive." Through this struggle for existence, the ill-adapted forms of life are weeded out, the better adapted forms are preserved and thereby the species is transformed and improved. This selection by nature is possible through the well-known tendency called variation. If all were born alike, there would be no selection and no improvement of the species. The mere accidents of the fight would determine survival. But with the introduction of the sexual method of reproduction, variation amid similarity characterizes the offspring. Some of these variations fit their possessors for the struggle—one may be stronger or swifter or more cunning or have better protective coloring or be more able to endure hunger and cold than another. Each form of variation will have its survival-value for a certain kind of environment and those having the variation suited to their life conditions will survive and those without such variation will perish.

5. The last proposition of Darwinism is *the doctrine of heredity.* Offspring not only vary somewhat from their parents, but are also like their parents. In any one species or variety, those inheriting the variations which enabled their parents to survive, will be better equipped for the struggle than those not inheriting it. Hence they will survive and hand the variation on to their descendants, and this process will be repeated over and over until the variation becomes a permanent part of the whole species.

This, in very brief outline, is the famous theory of Natural Selection, and on this theory men like von Bernhardi base their biological justification of war. They draw a complete analogy between the behavior of animals and the conduct of man. The nations of the earth—Germany, France, Great Britain, Spain, Italy, Greece, Bulgaria, Roumania, Russia, Scandinavia, India, Japan, China, the United States, etc.—are like so many animal species. The natural increase of the nations soon creates a demand for a larger supply and a larger place in the sun than they now have. But the earth and its bounties are very limited. There is not enough to meet all demands, and hence struggle for colonies, markets and privileges inevitably arises. Our moral nature may deplore these struggles; we may strive to circumvent them by treaties and arbitration courts and for a time succeed in doing so; but in the long run they cannot be avoided. Sooner or later nature's ultimatum—Fight or Die—is presented to every nation. Consequently those qualities are best which enable the nation possessing them to win out in war. From the point of view of personal morality they may not be ethically best, but they are best for the species. Success in war is the highest demonstration of a nation's right to survive and the qualities necessary to such success need no ethical justification. As von Bernhardi says: "War gives a biologically just decision, since its decisions rest on the very nature of things."

Now the main purpose of this paper is to try to show that this biological analogy is extremely fanciful and unsound and will not bear the weight of the super-

structure of argument that has been built upon it. Analogy is always a weak kind of argument and this one is no exception to the general rule. The human struggle, I shall try to show, is profoundly different from the animal struggle.

But I wish to point out, before studying this analogy, that the picture of the animal struggle which has been drawn by such men as Huxley is now considered to be grossly exaggerated. P. Kropotkin and Chalmers Mitchell among others have devoted a great deal of attention to this subject, and their close study of animal behavior puts a new face on the whole matter. They show that struggle and extermination must be taken in a large metaphorical way, as Darwin himself intended them to be taken. Natural checks, which we sum up in the word environment, rather than competition between different species or different members of the same species, keeps down over-population among animals. After a wide and close survey of animal life, Kropotkin concludes that mutual aid is a far more important factor in evolution than mutual conflict. He has collected in his book called "Mutual Aid" a most interesting array of facts bearing out his thesis that the war of each against all is not the way of nature. From the lowest animals to the highest, individuals unite and aid each other, not only for the rearing of families but also for safety and the procuring of food. In the communities of ants, for example, mutual aid has entirely taken the place of mutual struggle. Their wonderful organization is possible simply because within the species mutual support and mutual confidence have taken the place of struggle and fighting. The same is true of the bees, all useless fighting within the hive has been eliminated, and though their predatory instincts are not entirely destroyed and their social instincts do not include all other hives, still one species often lives peaceably in the same district with another. Among the birds mutual aid is a principle of first-rate importance. Even among birds of prey, such as the eagles, the kites and the vultures, sociability prevails. They hunt together, enjoy the feast together and assemble for their night-rest from many miles of territory. Among smaller birds sociability and mutual aid are so common that they are immune from attack by birds many times their size. The cranes and parrots are the most sociable of all and display a prudence and intelligence almost human. On the whole it may be said that their sociability rather than their beak and claws protect the birds from their enemies. The birds have eliminated strife from their lives because they have made the grand discovery that in union and mutual aid lies the road to the preservation and protection of the species.

Among mammals the same principle of mutual aid obtains. The social species vastly predominate over the non-associative, for example, the deer, antelopes, gazelles, buffaloes, sheep, goats, etc. In comparison with these the number of the carnivores is a mere trifle. Charming stories are told by the naturalists of the social life of marmots, prairie-dogs, musk-rats, squirrels and many other small mammals. Even such a powerful animal as the horse associates for protection and emigration, and in the "compound families" of the elephants, their mutual attachments, their mutual support and their feelings of sympathy witness to an intelligence which is never found among the carnivores. Solitary species are very few and their numbers are limited. Indeed it may be claimed that colonies are to be found at the very beginning of evolution in the animal kingdom. Under almost any circumstances sociability is the greatest advantage in the struggle for life, better than force, swiftness, protective colors, cunningness or endurance of hunger and cold. The fittest are the most sociable animals. Sociability favors the growth of intelligence, makes possible a collective sense of justice, and by putting a limit to physical struggle leaves room for the development of a better moral feeling. We cannot share the idyllic view of Rousseau that nature is a scene of complete love, harmony and peace, for there is keen competition for food between species and within each species on certain occasions, but we may safely affirm that competition is by no means as severe as Huxley and others have imagined. Among many species, as, for example, the beavers, ways of avoiding competition have been worked out by natural selection, so that Kropotkin feels justified in saying that "the watchword that comes to us from the bush, the river, the forest and the ocean is: Combine, practice mutual aid."

As for struggle between species, Chalmers Mitchell has shown from a study of such species as have been used in the past to illustrate this struggle, that one species practically never attacks another species in the serried ranks of war. After discussing at length the well-known examples of the dingo and thylacine in Australia, the black rat and the brown or Norway rat, the Oriental, German and American cockroaches which tend to displace each other, he declares he can find no evidence that the members of the different species attack one another, and that where displacement occurs, it takes place by peaceful infiltration of the territory occupied. Quite recently the Department of Zoology in the University of Chicago made an exhaustive study of the animal life of a limited area near Chicago, and the results obtained entirely confirm the conclusions of Kropotkin and Mitchell. After a careful analysis of the life of stream, pond, lake, prairie, thicket and forest communities, the conclusion is reached that they show "the most finely balanced system of interdependence and unconscious co-operation and that there is no trace of the remotest resemblance with human warfare." "Natural selection comes about by the preservation of favored races rather than by the extermination of one race by another."

Now it might be true that the struggle for existence in the animal world, as I have tried to show, is by no means as cruel and pitiless as has been supposed, and that mutual aid is the greatest factor in animal evolution, and yet the contention might be sound that war is inevitable in human societies for strictly human reasons. But that is not the argument I am combating. The biological argument for the necessity of war is based on the old familiar theory of Natural Selection as expounded by Huxley and others. I have already tried to destroy the basis of this argument by showing that animal evolution has been misinterpreted by the earlier evolutionists. But let me now try to show that the analogy between the animal world and the human world is very misleading.

Are we justified, for example, in speaking of the British, French, German, Scandinavian, Russian, Hun-

garian, Balkan, Italian, Spanish and other European peoples as so many animal species? A glance at the charts, diagrams and maps of Ripley's "Races of Europe" or a perusal of Chalmers Mitchell's recent study, soon shows the baselessness of any such idea. The best criteria for the determination of race, according to these experts, are the form of the skull, the coloration of the body and the stature. By the use of these criteria it has been demonstrated that there are three races more or less blended in the European populations; first, the Mediterranean race, distinguished by a low cranial index, dark coloration of skin, hair and eyes and short stature; second, the Teutonic or Nordic, distinguished by long-headedness, blondness of coloration and tallness of stature; and third, the Alpine or Celtic race, distinguished by round-headedness, a coloration intermediate between the blond Nordics and the dark Iberians, and a stocky stature. Study a map showing the blending of these races in Europe and you will at once conclude that European peoples do not represent so many different human species. While the different races preponderate in certain places, the Mediterranean in Portugal, Spain and Italy, the Alpine in France, Switzerland, Austria-Hungary, Southern Germany and Central Russia, and the Teutonic in Great Britain, Scandinavia, Northern France and the portions of Germany and Russia bordering on the Baltic Sea, still the national divisions are in no sense of the term racial divisions. Nations are not racial but cultural and historical products. They are made by political, educational, social and environmental forces, such as language, religion, military and social ideals, forms of government, historical memories and traditions and geographical barriers. The present war is not a struggle of one human species against another human species, but a struggle of cultures and political systems.

Moreover, it is easy to show, point by point, that Natural Selection is profoundly modified in its application to human society. In the first place, the rate of reproduction is small in comparison with that of the lower animals, and tends to be regulated according to the ability of the race to maintain its standard of life and to care for offspring at the same time. And not only is the number of mouths to be fed comparatively few, but, in the second place, the fertility of the soil has been increased immensely by artificial cultivation. No doubt the law of diminishing returns is bound to come into operation sooner or later, but if the whole earth were scientifically cultivated, enough food could be produced to maintain a population indefinitely larger than the present one. Nor, in the third place, has human evolution any more than animal evolution been accompanied by incessant and relentless warfare. Huxley represented primitive man as a sort of tiger deprived of all ethical conceptions. In an earlier century Hobbes has described savage life as a war of each against all, and traced society back to an artificial contract into which men entered in order to overcome the chaos and individualism of early savage existence. But such unbridled individualism as Hobbes and Huxley depicted is a quite modern growth and is not to be found in savage society. The most primitive peoples of the earth today, such as the Bushmen, the Hottentots, the Papuans, the Eskimos and the Feugians show few traces of it. Kropotkin has collected a mass of evidence from the reports of travelers, and on that evidence he bases the judgment that "the savage is not an ideal of virtue nor is he an ideal of savagery. But the primitive man has one quality, elaborated and maintained by the very necessities of his hard struggle for life—he identifies his own existence with that of his tribe; and without that quality mankind never would have attained the level it has attained now." Universal struggle for existence in the shape of exterminating warfare never made for survival. Within the tribe at least it had to be abolished in order to secure the unity needed for the struggle against other tribes. As the present war has shown, strife within the nation must be eliminated if its full strength is to be put into the struggle, so all through the ages man's social qualities have been the chief factors in his further evolution.

Nor, in the fourth place, does war, of the present kind, at least, make for progress or the survival of the fittest. As David Starr Jordan and many others have shown, war eliminates the bravest, the strongest and the most patriotic and leaves the perpetuation of the race to the cowardly, the weak and the selfish. Chalmers Mitchell urges some considerations that tend to modify the full force of Jordan's theory as to the dysgenic character of modern warfare, but such authorities as Saleeby and J. A. Thomson agree with Jordan, and Mitchell himself contends that "Darwin cannot be fairly cited as a witness for the proposition that war is the greatest elevating force of nations."

It would seem, then, that the biological justification of war is based upon a false analogy and a false or at least an exaggerated account of the struggle for existence in the pre-human world. On occasions there is intense struggle and even bloody slaughter, but, as Mitchell urges, there is no ground for interpreting the phrase—struggle for existence—in a way that would make it a justification for war between nations. Success in the animal kingdom has come about mainly through mutual aid or "by means analogous with the cultivation of all the peaceful arts, the raising of the intelligence and the heightening of the emotions of love and pity." Many biologists are returning to the pre-Darwinian thought of animal evolution as a calm and orderly process and patient growth, or, we may add, to Darwin's own conception, for Darwin never thought of favored races as those best armed for battle, but those best suited in every way to their whole environment. If human evolution strictly followed animal evolution there would be no war as we know it at all, but peaceful infiltration of all countries by the more enterprising and virile races and gradual displacement through natural superiority in intelligence, industry, physical vigor, sociability and willingness to co-operate. The future of mankind may be dark and gloomy but not because man's life is rooted in an animal past. The message of the bush, the river, the forest and the ocean, as Kropotkin urges, is: "Combine, practice mutual aid."

Whence, then, come wars in the human world? They arise from those ideas, ambitions and institutions which have no counterpart in the animal world at all —from the false individualism of groups and nations, from the ambitions of dynasties to achieve a mastery to which no animals ever aspire, from governments which are not sufficiently responsive to the feelings

and demands of the people, and which use their Foreign Offices to push the interests of the few at the expense of the ultimate welfare of the many. The fiercest carnivores kill only when they are hungry, that is, only under the pressure of organic need, but some governments at least regard war as an instrument of policy, prepare for it over a long series of years and bring it on at what seems to them the opportune moment. It is folly, surely, to speak of such wars as fated or biologically inevitable. They are inevitable only because mankind wills them to be. They are the fruit of political, economic and military ideas, and history shows that ideas may be changed and replaced by other ideas. The narrow and rigid Nationalism which has been preached by many for some years back belongs to the pre-revolutionary type of thought which regarded species as fixed and immutable. For evolutionary thought the boundaries between species are fluid and changeable. If the modern world really accepted the Categories of Evolution, it would never speak of any present institution as bound to continue forever. The law of human life, as of all life, is change, and a change in the ideas of men sooner or later brings about a change in their actions.

The immediate task of civilized people may, therefore, be said to be threefold. We must strive to make the governments of the world more representative of the real interests of the governed; we must work intellectually and spiritually on the minds of men so as to subvert those ideas which are ultimately the source of modern wars and replace them with sounder ideas; and we must do what the birds and the deer and the buffaloes and the goats have done before us—we must unite in a league to enforce peace. A single bird or deer or buffalo is helpless against the carnivores, but by uniting they make themselves immune to danger. The little cliff swallows will build their nest in the immediate neighborhood of the prairie falcon because their union for defense is so perfect that it dares not attack them. If we follow the teaching of Evolution, we shall prepare for war as the flocks and herds do. We shall combine to repel spiritually, to boycott commercially, and, if need be, to punish in a military way the nation which insists on using force rather than peaceful infiltration as its method of winning its way in the world.

Robert J. Hutcheon, M. A.

Professor of Philosophy and Psychology of Religion, Meadville Theological School.

Massacres of boys! That indeed is the essence of modern war, the killing off of the young. It is the destruction of the human intelligence, it is the spending of all the life and material of the future upon present day hate and greed.

Fools and knaves, politicians, tricksters, and those who trade on the suspicions and thoughtless, generous angers of men, make wars; the indolence and modesty of the mass of men permit them.—*H. G. Wells.*

ALL WINDOWS LOOK SOUTH IN SUNNY-HEART ROW.

Two men look out through the same bars:
One sees the mud, and one the stars.

—*Frederick Langbridge.*

Early Days in Wisconsin

[General G. W. Burchard is one of the three men (the others being Ex-Gov. W. D. Hoard and "Uncle" Perry Goodrich) who, in their declining years are making the little town of Fort Atkinson, Wis., a veritable Mecca not only to all progressive believers in the gospel of the cow, but to all those who know and appreciate the wonderful impulses these men have been giving for fifty years and more toward righteous government, higher education, modern business methods and everything else that goes to the real upbuilding of a state. At the forty-fifth annual meeting of the Wisconsin State Dairymen's Association last month, General Burchard, carrying his splendid physique with an ease that belied his eighty-one years, was the guest of honor of the town of Waupaca and of the convention, and his roll-call of certain names writ large in the history of Wisconsin, will be read with pleasure, we are sure, by a larger audience than the enthusiastic banqueters who heard him. We abstract from the report of that speech in *Hoard's Dairyman*.—EDITOR.]

The Wisconsin Dairymen's Association in retrospect presents to my mental vision a kaleidoscopic panorama, geographical as well as personal, with a record of achievement unsurpassed in industrial pursuits.

I see it holding its conventions all along the southern border of the state and criss-crossing the state from Lake Michigan to the Mississippi River, and reaching as far north as Ashland and Lake Superior. Nor is this all. It has sent its officers and employes into the country, visiting cheese factories and creameries, holding meetings of patrons, and giving advice, instruction, and, when deserved, commendation.

And what of the men and women who appear on this mental canvas as it passes before me? There are the seven men who met in Watertown forty-five years ago next February. In later years I came to know and love them all, especially Chester Hazen, Stephen Favill and W. D. Hoard. Hazen was elected president, probably for the reason that he was proprietor of what was in those days a large cheese factory in Fond du Lac County. Stephen Favill was perhaps the most fluent talker, but his kindly manner made him "Uncle Steve" to us for many years. And Hoard, the inspiring genius of the movement, and the subsequent prophet and seer of Wisconsin dairying—nay, of American dairying, if not of world-wide dairying. Hazen and Favill stayed with the association as long as they lived, and Hoard, though unable to attend this convention and banquet on account of physical disability, surely, with heart as warm and brain as keen as ever, is with us in spirit.

A year or two later came Hiram Smith, the Nestor of Wisconsin dairymen, white-haired, ruddy-faced, genial, lovable and a man of deeds, though not without the gift of cogent speech when words were in demand. He was not a scholar in the academic sense, but he had been taught in the school of experience and gathered that practical wisdom about men and affairs which colleges and universities not infrequently fail to impart. If I never give any other public service of benefit to Wisconsin, I think I may claim some credit for suggesting the name of Hiram Smith to the Governor for appointment as a regent of the University. For to him we are largely indebted for the dairy school and the dairy building which was named in his honor, the Hiram Smith Hall.

And there was Charles R. Beach of Whitewater, a successful dairyman, with a countenance as rugged as the Berkshire hills, but his soul was full of poetry and he loved to recite to us his favorite selections from Burns, Whitman and others. And there was White of Kenosha, who preached to us on kindness and consideration for the dairy cow, maintaining constantly that she should at all times be treated as a lady.

And I see Henry, who came to Wisconsin as the first teacher in the agricultural school and was adopted by this association. To him in large measure we are indebted for what our agricultural college now is or may become in the future.

Among the many others there passes across my mental vision the face of D. W. Curtis, my neighbor, friend and comrade in the Civil War. For twenty-two years he was the secretary of this association, and there never was a more efficient secretary and very few as efficient.

Nor is it to men alone that we are indebted for the success of this association. Mrs. Annie Laurie Kelly, who sits here at my right, has reported the proceedings of every convention since 1880, and for accuracy and completeness nothing has been found wanting in her reports. More than this, she has often proven herself a very present help in time of trouble both to secretaries and to speakers.

There was Fannie Morley of Baraboo, who forsook teaching school at twenty years of age to take charge of her father's dairy, and who personally made the butter which won the grand sweepstake prize of $100 at the great International Dairy Show in New York in 1879, thereby advertising the State of Wisconsin for the first time as a dairy state. And there was Mrs. Howie of Milwaukee County, who served with us expounding her methods as a dairy woman in such eloquent and convincing terms that other states drew her away from us. There are many others whose names I must omit. Yet I cannot omit such names as that of Mr. Goodrich, the most self-effacing man I ever knew and in many respects the most successful dairyman and dairy instructor at conventions that Wisconsin has produced, and Everett, always on hand to fill any position assigned him, and Emery, for so many years our efficient Dairy and Food Commissioner.

One of the first things the association found to do was the working up of a wholesale market and procuring means to get our produce to the eastern markets with reasonable charges for transportation. This association, through its secretary, W. D. Hoard, induced the Star Union Line to send a car to Watertown to gather up such produce, and it resulted in the cheese makers of Wisconsin being able to send their cheese to New York at a mere fraction of a cent a pound above the freight paid from the great dairy centers of New York State. At that time there was a prejudice in that great eastern market against cheese and butter from the supposedly wild and woolly west. To meet this prejudice the association arranged to make exhibits first at the Centennial Exposition at Philadelphia in 1876, again at the great International Dairy Fair in New York, at the World's Fair in Chicago, at the Cotton Centennial in New Orleans and later at the St. Louis Exposition, and in all these places Wisconsin's products received a large percentage of the medals awarded, and the state became acknowledged at home and in English markets as a dairy state. Buyers came west for our products and paid full prices for them, for we had successfully competed with the world, even winning the grand sweepstake prize of $100 for the best butter made at any time or at any place.

In the course of time the butter and cheese makers, with the full approbation of the parent society, organized associations of their own. Since then the association has done good work in trying to make the individual milk producer a better and more prosperous dairyman. In later years the first cow testing association was organized under the auspices of this association. There are now fifty-five of them doing splendid work all over the state. Mr. Searles since its beginning has been in charge of this work, which is now universally recognized as one of the most important to the dairymen of the country.

A retrospect of the work of those seven men who organized the association forty-five years ago leads us to believe that like the architect who rounded Peter's Dome,

They builded better than they knew.

It is alone almost a recompense for having been born eighty-one years ago, that I can say of the words and works of this association, as Aeneas said to Dido when recounting the incidents of the siege of Troy: "All of which I have seen and a part of which I was."

The Work of Benjamin Trueblood

Mr. Edwin D. Mead tells us, "It was Doctor Trueblood who first proposed at Mohonk the discussion of the establishment of a great international court of arbitration, which should be to the nations what the United States Supreme Court is to the states of the Union."

In 1911 the American Peace Society under Doctor Trueblood's lead moved its headquarters from Boston, Mass., to Washington, D. C., that it might take its rightful place at the center of the nation's life. Here he entered more intimately than previously into national and international affairs. He came into close touch with leading jurists, educators, legislators and diplomats. He worthily won the title "publicist," and those with whom he associated came to respect his knowledge and rely upon his judgment. He was one who could think in international terms. The facility with which he grasped large world problems, and advised upon them, even in detail, revealed him to be a man capable of handling positions of very large responsibility.

Conservative estimates of his influence rate him as fundamentally the greatest apostle of peace in America in this century. The names of men with great money and prestige have been famed far and wide in this cause. In practically all their activity, however, the influence and practical wisdom of this faithful secretary of the Peace Association have been working behind the scenes. Through Benjamin F. Trueblood the Society of Friends has made a contribution to the cause of peace comparable only, with very few if any exceptions, to that made by William Penn in the first period of Quaker history. What Elizabeth Fry did for prison reform, what John Bright did for statesmanship and political life in England, what John Woolman and John G. Whittier did for human freedom, that same thing did Benjamin F. Trueblood accomplish for the cause of International Peace and Arbitration. *Charles M. Woodman.*

"Life has given you much," said a jealous companion to a talented and successful man. "Yes, she returns my gifts," he answered.

THE SUNDAY SCHOOL

The Flowering of Christianity into Universal Religion

A Biographical Study from Erasmus to Luther

Being the Seventh Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as Given by Jenkin Lloyd Jones to His Classes at the Abraham Lincoln Centre

IV.

Henry VIII. 1491-1548

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light.—Book of Common Prayer.

In every step of a study of Henry VIII we are on delicate, controversial ground, ground about which scholars are greatly influenced by their point of view. He is one of the very few representatives of English royalty who possessed brains. A man of culture, from his youth he was enamored of art and literature. He came to the throne at a turbulent time, had a notable reign of forty years, during which his six wives, two of whom he beheaded, two divorced, one died and the other survived him, played an important part in settling questions of state.

During Henry's time the lightning was playing all round the horizon in England, as it was in Germany, where Luther was making trouble. England had caught the infection from Europe of the New Learning in Italy and the Reformation in Germany, all of which it assimilated in its own peculiar way.

We study Henry VIII in this connection because he represents the starting point of the Episcopal Church, as the men we are to study later indicate the fountain heads of other denominations and sects of Protestantism. Episcopalians may resent the statement that their church is the result of Henry's quarrel with the Pope, who would not divorce him from Catherine of Aragon in order that he might marry Anne Boleyn; but the credited historians seem to agree that England's break with the Pope dates from this event. At any rate Henry, not being a reformer or a Protestant, made the incidental discovery that it was possible to live under the anathema of the Pope. On the contrary he resented Luther's movement so vigorously that he wrote a book denying Luther's propositions and justifying the Pope. This book won for him from Leo the title "Defender of the Faith," a title claimed by the English crown ever since. As a thinker and a scholar he sought to save what he considered precious and valuable in the claims of the Catholic Church.

The theological and dogmatic evolution of the Anglican church from the Roman church is a complex study, and at first its departure in thought was greater than its departure in ecclesiastical rule. The great contention between the Roman Catholic and the Episcopal lies in the respective claims of each to hold as representatives of the Master on earth the continuous apostolic commission. Jesus' saying, "On this rock will I build my church," is interpreted to mean Peter, the Greek of which is "petros," the rock, and from Peter the Catholic Church claims an unbroken line. History gives a succession of very corrupt popes of Rome during the fourth and fifth centuries, and the Anglican churchman claims that he owes nothing to the Church of Rome during the ascendancy of those rotten links. He traces ancestry through a stream of succession, undefiled, which reached England in the persons of its early missionaries, particularly Augustin at Canterbury. Right here belongs the legend that the Church of England was established by Joseph of Arimathea, who landed in Somersetshire, planted his thorn stick, which blossomed, and laid the foundations of English Christianity at Glastonbury, famous for its beautiful abbey.

Henry, failing to gain the sanction of the Pope to his divorce, with such men as More, and Luther himself on the side of the Pope, declared himself head of the church and justified his claim by this line of reasoning.

A book published in 1908 (U. of C. Press) by Eri B. Hulbert, Dean of the Divinity School for many years, a dear, sweet, fair-minded man, summarizes the theological evolution of the Episcopal Church out of the Catholic:

> After the rupture with Rome, in the last decade of his (Henry's) reign, five doctrinal formularies were set forth, as follows: The Ten Articles in 1536; The Institution of a Christian Man, 1537; Thirteen Articles, 1538; Six Articles in 1539; The Necessary Doctrine and Erudition of any Christian Man in 1543.
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> The ten Articles were issued in 1536, the year in which the reformation Parliament ended, and in which the act was passed for the "Suppression of the Lesser Monasteries," and in which Ann Boleyn was beheaded. It was the year after Bishop Fisher and Sir Thomas More had been executed for refusing to take the "Succession Oath." Two years before, the "Act of Supremacy" had been passed; and three years before, Cranmer had become archbishop of Canterbury.
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> The minds of men were mightily stirred. All classes were involved, and the nation found itself divided into excited and warring camps. On the one side was the archbishop of Canterbury, on the other the archbishop of York. Cranmer of Canterbury, Latimer, Saxton, Fox and others leaned strongly toward the new religious ideas which were bearing sway in Germany. Other learned and powerful bishops, leaned as strongly toward the old papal doctrines and ceremonials. . . . Henry wavered between the two. At times he sided with the reformers (as when he was suppressing the monasteries), at other times with the champions of Rome. . . Designedly, or fortuitously, he played the two parties against each other, and both in his own interests.
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> Such was the religious status when the Convocation of Canterbury met in 1536 (June 9).

Hugh Latimer preached two red-hot sermons, such as only Hugh Latimer could give. It would be impossible to report the fiery eloquence of England's greatest preacher. This Convocation led to a manifesto in the form of Ten Articles, "five of them chiefly doctrinal, squinting toward the new views, five of them chiefly ceremonial, half squinting toward the old customs."

1. The standard of authority is the Bible, together with the Apostles', Nicene, and Athanasian creeds and the findings of the first four ecumenical councils. A decided victory for the reformers.
2. Baptism is necessary for salvation. Both reformers and Romanists sharing in victory over Anabaptists and Pelagians.
3. Penance is necessary for salvation.
4. In the Eucharist the body and blood of Christ are present under the form of bread and wine. If this is meant to teach consubstantiation, the reformers are satisfied; if it means transubstantiation the Romans have no fault to find.
5. Justification signifies the remission of sins, and a per-

fect renovation of nature in Christ. A triumph for the reformers.

In the first five articles we have a fairly good statement of the Lutheran theology. In the last five the balance dips toward Rome.

The sixth article is concerning images. Scripture warrants their use. They serve to stir up devotion. They ought to be set up in the churches. Teach the people that, in kneeling and worshipping before them, they are to worship not the image, but God.

7. Concerning saint-worship. Instruct the people to honor the Virgin and the saints.

8. Concerning prayers to the saints. It is good to pray to them to pray for us and with us.

9. Concerning church ceremonies. It is good and lawful to wear vestments in public worship, to sprinkle holy water, to give holy bread, to bear candles on Cantlemas day, to bear ashes on Ash Wednesday, to bear palms on Palm Sunday, to creep to the cross and kiss it on Good Friday—to indulge in all these accredited ceremonies, exorcisms and benedictions of the church.

10. The last article was concerning purgatory. Here the king tried to ride two horses moving in opposite directions, and he succeeded.

In these Ten Articles, we have the first doctrinal deliverance of the Church of England. They grew at last into the Thirty-nine Articles and the *Book of Common Prayer.*

The liturgy of the prayer book, with but slight alterations, is still used in England. Although written in English, making high literature and impressive ritual, it is loaded with archaic ideas and permeated with intellectual conceptions that cannot be accepted by a liberal of today. However, to the credit of the Anglican faith must be included everything that came out of Oxford and Cambridge—a tremendous contribution.

All this came from the influence of Henry, who had about him the most brilliant scholars of the age—Colet, Grocyn, Linasse, Lilly, More and Erasmus. However, it is a matter of speculation whether the break would have come had Henry not sought the Pope's sanction to his divorce. He had married with the sanction of the Pope and against the canon of the church, the widow of his brother, Arthur, who died young. For twenty years Catherine of Aragon had lived happily with Henry, but all their children had died save Mary—a sickly girl.

The fact that the king had no male heir may have led him to consider this a punishment and to piously wish to atone for his violation of ecclesiastical law.

Henry's schemes for personal and political gratification were carried through remorselessly. More, Wolsey, Cromwell, Fisher, Tyndale are but a few men among the many who suffered banishment, loss of fortune or life itself for daring to oppose the will of the king.

The story of More we considered last year. Wolsey's rise from obscurity to be cardinal—one of the wealthiest in the realm—the most powerful person in England next to the king, reads like a novel. His dying words, "If I had served God as diligently as I have served the king, He would not have given me over in my gray hairs," tell the story of his life.

Tyndale, to whom we owe our first English Bible, was a well educated youth of Oxford, where he became an enthusiastic scholar in Greek. With the help of Erasmus' Greek New Testament and Wycliffe's translations of the New Testament into English, he set himself to the task of giving a more complete and accurate Bible to English speaking people. He was driven to seek safety on the Continent and settled in Antwerp, where he finished his translation and had it printed, and many copies sent to England. All these Bibles that could be found in England were burned by churchmen, but "the word of God could not be bound" and many copies were saved while other copies were smuggled in. Finally Tyndale was put to death in Antwerp, and four years afterward—1539—through the influence of Cranmer and Cromwell—a new English Bible was set up in every parish house of England.

QUESTIONS.

(1) Name six famous men of Henry VIII's Court.
(2) Who was his great contemporary in Germany in the Reformation?
(3) Name three of Henry VIII's prime ministers.
(4) What two books of great importance to Protestantism appeared in this reign.
(5) What was Henry's feeling toward the Roman Church?

THE SUNSET OF THE CENTURY.

The last sun of the century sets amidst the blood-red clouds of the West and the whirlwind of hatred.
The naked passion of self-love of Nations, in its drunken delirium of greed, is dancing to the clash of steel and the howling verses of vengeance.

The hungry self of the Nation should burst in a violence of fury from its own shameless feeding.
For it has made the world its food,
And, licking it, crunching it and swallowing it in big morsels,
It swells and swells,
Till in the midst of its unholy feast descends the sudden shaft of Heaven piercing its heart of grossness.

The crimson glow of light on the horizon is not the light of thy dawn of peace, my Motherland.
It is the glimmer of the funeral pyre burning to ashes the vast flesh—the self-love of the Nation—dead under its own excess.
Thy morning waits behind the patient dark of the East,
Meek and silent.

Keep watch, India!
Bring your offerings of worship for that sacred sunrise.
Let the first hymn of its welcome sound in your voice and sing:
"Come, Peace, thou daughter of God's own great suffering,
Come with thy treasure of contentment, the sword of fortitude,
And meekness crowning thy forehead."

Be not ashamed, my brothers, to stand before the proud and the powerful
With your white robe of simpleness.
Let your crown be of humility, your freedom the freedom of the soul.
Build God's throne daily upon the ample barrenness of your poverty,
And know what is huge is not great, and pride is not everlasting.

—*Rabindranath Tagore.*

From the Canada India League.

There is one thing I have got a great enthusiasm about, I might almost say a reckless enthusiasm, and that is human liberty. I want to say a word about Mexico, or not so much about Mexico as about our attitude towards Mexico. I hold it as a fundamental principle, and so do you, that every people has the right to determine its own form of government, and until this recent revolution in Mexico, until the end of the Diaz reign, eighty per cent of the people of Mexico never had a "look in" in determining who should be their governors or what their government should be. . . . It is none of my business, and it is none of yours, how they go about the business. The country is theirs. The liberty, if they can get it, and God speed them in the getting, is theirs. And so far as my influence goes while I am President, nobody shall interfere with them. *Woodrow Wilson.*

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THE FIELD

"The World is my country, to do Good is my Religion."

GOOD NEWS FROM LINCOLN CENTRE.

The joint Annual Meeting of All Souls Church and the Lincoln Centre Corporation, held in Emerson Hall on the evening of January 11th, had some unique features of exceptional interest. There were the usual reports from many sections of work done and bills paid with a balance on the right side, more or less, of each account. In addition to this there were four pleasant surprises:

1. Mrs. Edward Morris and her children, Nelson Morris, Edward Morris, Jr., Ruth Morris, Muriel Morris, announced that they had secured title to the sixty feet of frontage on Langley Avenue, just north of the Lincoln Centre property, now occupied by apartment buildings which they propose to remove, and build a Gymnasium, swimming tank, and the necessary attendant rooms to equip the boys' and girls' work of the Centre, and to meet the demands of the neighborhood. They propose to make the building as complete in every particular as present architectural skill knows how to make it; construction to be fireproof, and the whole work, when completed, to be deeded to Abraham Lincoln Centre as a memorial building to the late Edward Morris, a generous supporter of Lincoln Centre for many years before his death.

2. Mr. N. B. Higbie announced that Mr. S. W. Lamson had already signed a contract for a new and much needed organ in the Lincoln Centre auditorium to be as complete in every particular as the most reliable builders can make it in a room the size of that hall.

3. A committee of which Mrs. Shears-Carnovale is chairman reported the completion of a $30,000 Endowment Fund to be entrusted to the Lincoln Centre Corporation, and to be devoted forever to publication purposes, to the maintenance of UNITY so long as it will be continued on present lines, and should it be discontinued in the future, the fund is to be administered on lines indicated by the Lincoln Centre Board, of which the Pastor, President and Treasurer of All Souls Church are ex-officio members and are to constitute a part of the sub-committee entrusted with the administration of this fund.

4. Miss Jennie F. W. Johnson, the magnetic contralto whose voice has charmed and moved thousands of Chicago people, has been secured to lead the singing at All Souls Church for the next year. The singing, as usual, will be of the simple congregational character, led by Miss Johnson's splendid voice and enriched by a solo which will follow the sermon.

CANADA SWEPT BY PROHIBITION.

Demon Rum is fighting for his life in Canada today, and the Dominion has gript him by the throat with such force that his death seems to many Canadian editors to be inevitable. During the year 1916 a great prohibition wave has swept over Canada from west to east and has leapt on to the neighboring colony of Newfoundland. In reviewing this aspect of the year's work, the Winnipeg *Manitoba Free Press* writes:

"The movement has blazed across Canada from the Atlantic to the Pacific like a prairie-fire, leaving but one or two oases, which at any moment may be visited by the cleansing element.

"Saskatchewan blazed the trail in 1915. In the summer of that year the Government closed every bar in the province and took over itself the wholesale stores, greatly reducing their number. It was originally provided that a referendum on the dispensary, or wholesale-store system, should be taken in 1919. But the system did not possess vitality enough to survive more than a year and a half. At the municipal elections of last year several of them were voted out of existence, and so strong was the temperance sentiment in the province that the Government decided to bring in the referendum in 1916 instead of three years later. The result was that on December 11 last, the remaining score of dispensaries went out of existence by a vote of seven to one.

"Manitoba came next. The citizens of the province, by a vote of two to one, decided that they could get along better without liquor-licenses of any kind. The vote was taken on March 13, 1916, and on June 1 following Manitoba was a 'dry' province. Just one month later prohibition came into effect in Alberta, though the electors of the foot-hills province had a year previously voted out the liquor-traffic by a large majority."

In British Columbia, says the Winnipeg paper, the movement was attended by one unique feature:

"A referendum on prohibition was taken in the coast province last September and carried by what seemed a safe majority. However, a provision for a soldiers' vote was attached to the refer-

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endum, and, extraordinary as this may appear, the voting has been proceeding among the British-Columbia soldiers ever since."

Since *The Free Press* wrote the returns have come in, and the soldiers in their wet trenches have voted "dry" by a substantial majority. In Quebec, where 85 per cent of the municipalities were under local option, a modified form of prohibition, patterned on the Gothenburg plan, has been introduced, a measure which, says the Montreal *Star*, "tried to satisfy everybody and has pleased no one." *The Free Press* continues:

"The Ontario Government has introduced provincial-wide prohibition by means of legislative enactment. On September 16 last all hotel and wholesale licenses went out of existence, but the legislation provides for a referendum on the question of reintroducing the traffic, to be held in June, 1919. . . .

"The last citadel of the traffic in the maritime provinces, namely, the city of Halifax, fell to the temperance forces last fall.

"One must not forget to mention that on the 14th of this month representatives of the temperance organizations of all the provinces conferred with the Dominion Government at Ottawa and asked for Federal legislation to supplement the measures taken by the provincial legislatures against the liquor-traffic. Specifically the delegation asked for Federal prohibition of the manufacture or importation into Canada of intoxicating liquor as a beverage, or, as an alternative, that a referendum be taken next June on national prohibition as a war-measure."

Britain's oldest colony went on the water-wagon on the first of January, says the London, Ontario, *Advertiser*, which proceeds:

"At midnight the whole island of Newfoundland went dry. A prohibition act, becoming effective, stops the importation, manufacture, or sale of intoxicating liquors of every kind within the colony. After this it will be impossible to obtain any alcoholic compound within the colony, except for medicinal, manufacturing, or sacramental purposes; and in order to prevent evasion of the law a long list of patent medicines has been placed under the ban."—*Literary Digest.*

KING LETS HORSE DRINK FIRST.

The son of a leading manufacturer of Brussels, whose two brothers have been killed at the front, tells the following anecdote, which dates from the first summer of the war:

"It had been a hot day and King Albert, who had not left the trenches for hours, was suffering from thirst. He asked for something to drink, but not a soldier had anything left. Back of the trenches a man saw a horse drinking and went over and started to pull the bucket away.

"'Don't do that,' said the King. 'Let the poor animal drink; perhaps it needs it more than I do.'

"It was not until the horse had finished drinking that the King took up the bucket and drank the few drops that remained."—*Our Dumb Animals.*

Love for the Battle-Torn Peoples

BY

JENKIN LLOYD JONES

In its attractive binding of scarlet and tan, carrying the message of human brotherhood of the Prince of Peace, and containing numerous well-loved poems, in addition to the sympathetic study of each nation's gifts to civilization, this book is peculiarly desirable for Christmas giving.

Among the poets whose work enriches its pages are E. B. and Robert Browning, Helen Gray Cone, T. A. Daly, Oliver Wendell Holmes, T. Rama Krishna, Percy Mackaye, Robert Schauffler, and Sara Teasdale.

A FEW COMMENTS

It is a splendid piece of work and I hope it may reach a large audience.
PROF. ARNOLD B. HALL,
Sec'y Wis. Peace Society.

I thank you very much for sending me Mr. Jones' attractive new work; we have begun reading it at Chicago Commons Vespers, so that all may share the pleasure it is giving me. GRAHAM TAYLOR.

I read the articles as they appeared in UNITY, and rejoice over having them in book form. L. E. STEARNS, Milwaukee,
Library Expert and Lecturer.

Am going to have my pupils in geography use your book for each country as they come to it. A CHICAGO TEACHER.

The writer presents his argument in terms of both seer and scientific observer; the big hopes and glowing diction of poet and prophet are balanced by common sense and rational induction.
—*Chicago Post.*

I take great delight in dipping into the book. What a high intellectual and moral level it attains! I am astounded at the knowledge it reveals and the sympathy it manifests. With its spirit, war would have been impossible. REV. JAMES G. TOWNSEND,
Jamestown, N. Y.

I read some of these noble addresses when they first appeared, and I am particularly glad to have them in book form.
RABBI STEPHEN WISE.

I sat up into the wee small hours, reading with increasing interest, and wondering how the author did it. Sleep demanded its toll before I had finished the last two chapters. I cannot find words to say with what joy I read those last pages on the following morning.
REV. ARTHUR WEATHERLY,
Lincoln, Neb.

I have read your charming little book and am in hearty sympathy with all its utterances, as real Christians must be.
JAMES M. WHITON,
New York City.

Your fine-spirited little book of love has done me good and I am sure will help in the most important of all works just now—the creation of just and kindly feeling. REV. WM. P. MERRILL,
Brick Presbyterian Church, New York City.

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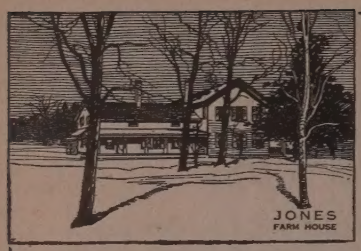

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